The Primitive Rule of Reformation:

Delivered in a

SERMON

BEFORE

His MAJESTY at WHITEHALL,

Feb. 1. 1662.

IN

Vindication of Our *CHURCH*

Against the

NOVELTIES of ROME.

BY

Th: Pierce, D.D.

Chaplain in Ordinary to His MAJESTY,
and President of *Magdalen* College in *Oxon.*

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TO THE

High and Mighty Monarch

Charles the IId.

By the Grace of God, King of Great *Britain*, *France* and *Ireland*, Defender of the Faith.

Most Gracious and Dread Soveraign,

That which never had been expos'd unto a wittily-mistaking

and crooked world, *but in a dutiful* submission *to Your* Command; *may at least for* This, *if for no* other *reason*, *be justly offer'd to Your* Protection. *And this is done with a* steady, *though* humble *confidence of success*; *because* THE DEFENDER OF THE FAITH: which

* which was once deliver'd unto the Saints, *cannot poſſibly chuſe but be ſo to* him, *who does* earneſtly contend *for the very* ſame, *becauſe for* no other Faith *then* That which was from the Beginning. *If for* This *I have* contended *with as much* ear-

* *Jud.* 3.

Mat. 19. 8.

earneſtneſs *from the* Pulpit, *as The* Romaniſts *from the* Preſs *do* contend againſt it; *I have not only the* * Exhortation *and* Authority *of a Text, but the* Exigence *of the* Time *to excuſe me in it.*

* Jud. 2,3.

Now as the Romans *in the Time of the* ſecond Punick War,

WWar, *could not think of a fitter way for the driving of* Hanibal *out of* Italy, *then* Scipio's *marching with an Army out of* Italy *into* Afrique, *giving* Hanibal *a* Neceſſity *to go from* Rome, *for the raiſing of the* Siege *which was laid to* Carthage; *So could I not think of a fitter*

ſitter Courſe to diſappoint *the* Pontificians *in their* Attempts *on* Our *Church, then thus by making it their* Task *to view the* Infirmities *of their* own. *To which effect I was excited to* ſpend my ſelf, and to be ſpent, (*if I may ſpeak in the phraſe of our Great Apoſtle,*) *not*

2 Cor. 12. 15.

from

from an arrogant Opinion *of any* ſufficiency in my ſelf, (*who am one of the* leaſt *among the Regular Sons of the Church of* England;) *But as relying on the* ſufficiency *of the* Cauſe *I took in hand, & eſpecially on the* Help *of the* Allſufficient, *who often loves* 1 Cor. 1. 27.

to

to make uſe of the weakeſt Inſtruments, *to effect the* bringing down *of the* ſtrongeſt Holds. 2 Cor. 10.4

I ſuppoſe my Diſcourſe, however innocent in it ſelf, will yet be likely to meet with many, *not onely* learned *and* ſubtil, *but* reſtleſs *enemies; Men of* pleaſant Inſinuations,

tions, *and very* plausible Snares; *nay, such as are apt (where they have* Power) *to* * confute *their* Opponents *by* Fire and Faggot. *But when I consider how well my* Margin *does lend* Protection *to my* Text, (*for I reckon that my* Citations, *which I could not with* Prudence

* Eo sanè loco Hæreses sunt, ut non tam arte & Industriâ, quàm Alexandri gladio, earum Gordius Nodus dissolvi posse, quasiq; Herculis clavâ feriendæ, quàm Apollinis Lyrâ mitigandæ videantur, *Stapl. in Epist. Dedic. operis de Justif. sub finem.*

dence represent out of a Pulpit, are the usefullest part of my whole Performance, because the Evidence *and* VVarrant *of all the rest;*) *I cannot fearfully apprehend, what* VVit *or* Language (*or* ill us'd Learning) *can do* against *it, so far forth as it is* arm'd *with* Notoriety

ety *of* Fact *in its* Vindication; *and hath the* publiſhed Confeſſions *of thoſe their* Ableſt Hyperaſpiſtæ, *who* cannot *certainly by* them *of their* own perſwaſion, *with* honor, *or* ſafety, *be* contradicted.

If they are guilty *in their* Writings, *it*

it is rather their own, *then their* Readers *Fault; Nor is it their* Readers, *but* Their *misfortune, if they are found* So *to be by their* own Conceſſions. *Nor can they* rationally *be* angry *at their Reader's* Neceſſity *to* believe *them; eſpecially when they write with ſo* becoming

coming *a* proof *of* Impartiality, *as that by which they* aſperſe *and* accuſe Themſelves. *If it finally ſhall appear, They are* * condemn'd *out of their* mouthes, (*as* Goliah's Head *was* cut off *by* David, *not with* David's, *but with* Goliah's *own* Sword,) *and that I*

* *Luke* 19. 22.

1 *Sam.* 17. 51.

am

am not ſo ſevere *in taking* Notice *of their* Confeſſions, *as* They *have been unto* Themſelves *in the* Printing *of them, (for I cannot be ſaid to have* revealed *any* ſecrets, *by meerly* ſhewing *before the* Sun, *what* They *have* ſent *into the* Light,) *I think, however* They *may have*

have Appetite, *They cannot have* Reaſon *to complain.*

I have intreated of many *Subjects within the Compaſs of an* hour, *on* each *of which it would be eaſie to ſpend a* year. *But I have ſpoken moſt at large of* the Supremacy of the Pope; *as well becauſe it is a Point wherein*

wherein the Honor *and* Safety *of* Your Majesties Dominions *are* most concern'd, *as becauſe it is the* chief, *if not* only Hinge, (*I have* * Bellarmines assertion *for what I ſay,*) *on which does* hang *the* whole ſtreſs *of the* Papal Fabrick.

* Etenim de quâ re agitur cùm de Primatu Pontificis agitur? brevissimè dicam, de *Summâ rei Christianæ*, id enim quæritur, debeatne Ecclesia *diutiùs consistere*, an verò *dissolvi, & concidere*. *Bellarm. in Præf. ad libros de Rom. Pontif.*

If

If herein, as I have obey'd, *I ſhall alſo be found to have* ſerv'd *Your Majeſty, The ſole* Diſcharge *of my* Duty *will be abundantly my* Reward; *becauſe I am not more by* Conſcience *and* Obligations *of* Gratitude, *then by the* Voluntary Bent *and* Incli-

Inclinations *of my* Soul,

Your Majesties most devoted and most Dutifull Subject and Chaplain,

THOMAS PIERCE.

MATTH. XIX. 8.

Ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.

But from the beginning it was not so.

THere are but very few things either so *little*, or so *great*, whether in *Art*, or *Nature*, whether in *Politie*, or *Religion*, which are not willing to take advantage from the meer credit of their *Antiquity*.

First for *Art*: Any part of *Philosophy* penn'd by *Hermes Trismegistus*, any Script of *Geography* bearing the name of *Anaximander*, any *Musical Composition* sung by *Amphion* to his *Harp*, any piece of the *Mathematicks* said to be writ by *Zoroastres*, any relique of *Carved worke* from inspir'd *Bezaleel*, or any remnant of *Embroidery* from the Theopneust *Aholiab*; would, at least for the *honor* of being reckon'd to be the *first*, be also reckon'd

Exod. 35. 30, 34.

on'd to be the *best* of any Antiquarie's *Keimelia*.

And as it is in the things of *Art*, so is it also in those of *Nature*. How do the *Gentlemen* of *Venice* delight themselves in their *Antiquity*? and yet they travel for their *Original* no farther back then the *siege* of *Troy*: whereas the *Arcadians* derive their Pedigree even from *Jupiter* and *Calisto*, and will needs have their Nation exceed the *Moon* in *Seniority*. Nay, though *Ægypt* (in the

Judgment of * *Diodorus* the *Siceleote*) hath better pretensions then any other, yet the *Barbarians* as well as *Greeks* have still affected a *Primogeniture*. Nay so far has this Ambition transported *some*. that they will needs have been begun from *before* the *Protoplast*, as it were *itching* to be as *old* as the *Julian period*, 764 years before the *beginning* of the *World*. Thus Antiquity hath been courted in *Art* and *Nature*.

* Περὶ τῆς τοῦ βίου γένους ἀρχαιότητος οὐ μόνον ἀμφισβητοῦσιν Ἕλληνες, ἀλλὰ καὶ πολλοὶ τῶν βαρβάρων ἑαυτοὺς αὐτόχθονας καὶ πρώτους τῶν ἀνθρώπων λέγουσι. Diodor. Sic. l. 1. p. 9.

If

It in the third place we come to *Politie*, wee ſhall find *Cuſtoms* gaining Reverence from the ſole merit of their *Duration*. And as a *Cuſtom* by meer *Continuance* does wear it ſelf into a *Law*; ſo the more *aged* a *Law* is grown, the leſs 'tis liable to a *Repeal*; by how much the more it is *ſtricken* in *years*, by ſo much the *leſs* it is *decrepit*: And that for this reaſon, becauſe the *longer* it endures, the more it inclines to its perfection; that is to

say, its *immortality*.

Tertul. adversus Marcion. l.4.c.5.

Last of all for *Religion*, the Case is *clear* out of *Tertullian*. *Id verius quod prius, id prius quod ab initio.* That *Religion* was the *truest*, which was the *first*; and that the *first*, which was *from the beginning*. And as *He* against *Marcion*, so *Justin Martyr* against the *Grecians*, did prove the *Divinity* of the *Pentateuch* from the *Antiquity* of its *Writer*. The *Jewes* enjoy'd the *first Lawgiver* † by the *Confession* of the *Gentiles*.

† Πολλῷ πρεσβύτατον γέγονεν ὁ πρῶτος ἡμῶν Διδάσκαλος Μωϋσῆς, ὡς ὁμολογοῦσιν ὑμῖν αἱ τῶν Ἑλλήνων ἱστορίαι. Just. Mart. ἐν παραιν. πρὸς Ἕλληνας. p. 7.

Gentiles. *Moſes* preached the *God* of *Abraham*, whilſt *Thales Mileſius* was yet unborn. Nor was it a thing to be imagin'd, that *God* ſhould ſuffer the *Devil* to have a *Chappel* in the world, before himſelf had any *Church*. And thence * *Vincentius Lirinenſis*, to prove the *Truth* of any *Doctrine*, or the *Legality* of a *Practice*, does argue the Caſe from a *Threefold Topick*; The *Univerſality*, the *Conſent*,

* *Id teneamus quod ubique, quod ſemper, quod ab omnibus creditum eſt: quod ita demum fit, ſi ſequamur univerſalitatem, Antiquitatem, Conſenſionem.* Vinc. Lir. adv. Hær. c. 3.

and the *Antiquity* of a Tradition.

Which Rule if we apply unto the *ſcope* of *this Text*, as it ſtands in relation unto the *Context*, we ſhall have *more* to ſay for it then for moſt *Conſtitutions*, *divine*, *or humane*. For That of *Mariage* is *almoſt* as old as *Nature*. There was no ſooner *one man*, but *God divided* him into *two*; And then no ſooner were there *two*, but he *united* them into *one*. This is That *ſacred*

Inſtitution

Inſtitution which was made with *Mankind* in a ſtate of *Innocence*; the very *Ground* and *Foundation* of all both *ſacred* and *civil* Government. It was by ſending back the *Phariſees* to the moſt venerable *Antiquity*, that our Lord here aſſerted the *Law* of *wedlock*, againſt the old *Cuſtom* of their *Divorce*. Whilſt *they* had made themſelves *drunk* with their *muddy ſtreams*, *He* directed them to the *Fountain*, to *drink* themſelves Matth. 5. 31, 32.

into *ſobriety*. *They* inſiſted altogether on the *Moſaical Diſpenſation*; But *He* endeavour'd to *reform* them by the moſt *Primitive Inſtitution*. *They* alledged a *Cuſtom*, but *He* a *Law*. *They* a *Permiſſion*, and that from *Moſes*; But *He* a *Precept*, and that from *God*. *They* did reckon from *afar off*; But not, as *He*, from the *Beginning*.

In that *one* Queſtion of the *Phariſees*, * *Why did Moſes command us to give her a Writing of Divorce,*

* Verſe 7.

and

and to put her away? they put a *Fallacy* upon Christ, call'd *Plurium Interrogationum*. For *Moſes* onely *permitted* them to *put her away*; but *commanded* them (if they did) to *give her a writing of Divorce*. And accordingly their *Fallacy* is *detected* by Christ in his *Anſwer* to them. *Moſes* (did not *command*, but meerly) * *ſuffer'd you* in your cuſtom of making unjuſtifiable Divorcements. Ἐπέτρεψεν, he *permitted*, that is to ſay, *he did not* * Verſe 8.

puniſh

punish it; not *allowing* it as *good*, but *winking at* it as the *lesser* of two great *evils*. He *suffer'd* it to be *safe* in *foro Soli*; could not secure you from the *Guilt*, for which you must answer in *foro Poli*. And why did he *suffer* what he could not *approve*? Not for the *softness* of your *heads*, which made you *ignorant* of your Duties; but *for the hardness of your hearts*, which made you *resolute* not to *do* them: you were so *barbarous* and

brutish

brutiſh upon every *ſlight Cauſe*, (or *Occaſion* rather,) that if you might not *put her away*, you would *uſe* her *worſe*. You would many times *beat*, and ſometimes *murder*, ſometimes *bury* her *alive*, by bringing *another* into her *Bed*. So that the *Liberty* of *Divorce*, however a *poyſon* in *it ſelf*, was (through the *hardneſs* of your *hearts*) *permitted* to you for an *Antidote*: But *from the beginning it was not ſo*. And you muſt put a wide difference betwixt

betwixt an *Indulgence of Man*, and a *Law of God*. To ſtate the cõtroverſie aright, you muſt compare the *firſt Precept* with your *Cuſtomary Practice*; not reckoning as far as from *Moſes only*, but as far as from *Adam* too: you muſt not onely look *forward* from the yeare of the *Creation* 2400. but *backward* from thence unto the yeare of the *Creation*. The way to underſtand the *Husband's* Duty towards the *Wife*, (and ſo to *reform*, as not to *innovate*,) is

to

to consider the *words* of *God* when he made the *Wife* out of the *Husband*. For * *He that made them at the beginning made them Male and Female*, and said, † *For this cause, shall a man leave Father, and Mother, and shall cleave unto his Wife, and they twain shall be one Flesh. What therefore God hath joyn'd together, let not man put asunder.* The *Antecedent Command* was from *God* the *Father*; the *Command* in the *Sequel* from *God* the *Son*. And though

* Gen. 1. 27. Matth. 19. 4.

† Gen. 2. 24. Matth. 19. 5.

though the *Practice* of the *Jewes* had been contrariant to them *both*, by a *Prescription* almost as *old* as *two thousand years*; yet as *old* as it was, 'twas but an *overgrown Innovation*. For ἀπ' ἀρχῆς οὐ γέγονεν οὕτω, *from the beginning it was not so.*

Thus our Saviour, being sent to *Reform* the *Jewes*, made knowne the *Rule* of his *Reformation*. And the *Lesson* which it affords us is (in my poor judgment) of great importance. For when the *Doctrine*

ctrine or *Diſcipline* of our *Church* eſtabliſht here in *England* ſhall be attempted by the *Corruptions* of *Moderne* **Phariſees*, who ſhall aſſert againſt *us* (as *theſe* here did againſt our *Saviour*) either their forreign *Superſtitions*, (to ſay no worſe) or their domeſtick *Profanations*, (to, ſay no more;) we cannot better deal with *them*, then as our Saviour here dealt with the *ancient Phariſees*; that is, we

**Romana Eccleſia ſe non tam* matrem *exhibet aliis quàm* Novercam. *Sedent in eâ* Scribæ & Phariſæi, &c. Johan. Sarisburienſis (ad Papam Hadrianum 4.) in Polycratic. l. 6. c. 24.

we cannot better put them to *ſhame* and *ſilence*, then by demonſtrating the *Novelty* and *baſe extraction* of *their* Pretenſions, whilſt we evince at the ſame inſtant the *Sacred Antiquity* of *our own*. When they obtrude their *Revelations*, or *teach for Doctrines of God the meere commandments of Men*, we muſt aske them every one, *how they read in the beginning*. We may not draw out of their *Ditches*, be the *Currents* never ſo

long,

lang, whilſt we have *waters* of our *own* of a nobler *Taſte*, which we can eaſily *trace back* to the *cryſtal ſpring*.

And firſt of all it concernes us to mark the *Emphaſis*, which our *Ancient of dayes* thought fit to put on *the Beginning*, that no *inferiour Antiquity* may be in danger to *deceive* us. For there is hardly any *Hereſie* or *Uſurpation* in the Church, which may not truly pretend to ſome *great Antiquity*, though not ſo

so old as the *Old man*, much lesse as the *Old Serpent*. (a) The *Disciplinarians* may fetch *theirs* from as far as the Heretick *Aërius*; who wanting *merit* to advance him from a *Presbyter* to a *Bishop*, wanted not *arrogance* and *envy* to lessen the *Bishop* into a *Presbyter*. But *His* Antiquity is a *Junior*, as well to that of the *Anabaptists*, as to that of the *Socinians*. For the [b] *Anabaptists* may boast they are as old as *Agrippinus*, and the [c] *Socinians* as *Sabellius*.

(a) *Epiph. Hær. 75. p. 904. Tom. 2. Ed. Petav.*

(b) *August. contra Donat. Tom. 7. l. 2. p. 396. Edit. Basil.*

(c) *Epiph. Hær. 62. p. 513.*

bellius. The (d) Solifidians and Antinomians are come as far as from Eunomius. The (e) Ranters from Carpocrates. The (f) Millenaries from Papias. The Irrespective (g) Reprobatarians from Simon Magus and the Manichees. The Pontificians (like the Mahumetans) have such a Rhapsody of Religion, a Religion so compounded of severall Errors and Corruptions, (which yet are blended with

(d) Augustin. Tom. 6. Hær. 54. p. 25.

(e) Iren. lib. 1. c. 24. p. 79. Excus. 1570.

(f) Euseb. l. 3. c. 33. p. 80. Colon. Allobrogum 1612.

(g) Iren. l. 1. c. 10. pag. 48, &c. Epiph. Hær. 66. pag. 617.

with *many Doctrines* most *sound* and *Orthodox*,) that to find out the age of their *severall Ingredients*, it will be necessary to rake into *severall times* too.

THe great *Palladium* of the *Conclave*, the famous point of *Infallibility* (which if you take away from them, downe goes their *Troy*, it being absolutely impossible that the learned *Members* of such a *Church* should glibly swallow so many *Errors*, unlesse

lesse by swallowing this first, *That she cannot erre*;) I say, the point of *Infallibility* (which is a very *old Article* of their very *new Creed*, a *Creed* not perfected by its Composers until the *Council* at *Trent*,) we cannot better derive then from the *Scholars* of [a] *Marcus* in *Irenæus*, or from the *Gnosticks* in [b] *Epiphanius*. They had their

(a) *Iren. Advers. Hæret. l.* 1. *c.* 9. *p.* 44. *&c.*

(b) —Καὶ Χειστὸν τοῦτον τὴν κατελθόντα, καὶ δείξαντα τοῖς ἀνθρώποις ταύτην τὴν γνῶσιν, *Epiph.* (*Tom.* 1 *l.* 1. *Hær.* 26. *p.* 91. Ψευδώνυμος γνῶσις Γνωστικοὺς ὠνόμασεν, ἀφ' ἧς Γνωστικοὶ, καταγνωστικοὶ ὄντες τὴν τρόπον. *Idem. ibid. Hær.* 27. *p.* 102.

Purgatory

Purgatory from [c] *Origen*, (one of the *best* indeed in *one* kind, but in *another* one of the *worst* of our ancient Writers, not onely an *Heretick*, but an *Hæresiarcha*,) or at the fartheſt from *Tertullian*, who had it from no better Authour then the [d] *Arch-Heretick Montanus*. Nor does *Bellarmine* mend the matter, by deriving it as far

(c) Note, That *Bellarmine* having boaſted, (*Lib.* 1. *de Purgatorio*, *c.* 15.) *That all the Antients, both Greek and Latine, from the very time of the Apoſtles, did conſtantly affirm the doctrine of Purgatory*, could not give an older inſtance, then in *Origen* and *Tertullian*, (*Ibid. c.* 2. *&* 7. *&* 10.) but by recourſe unto the *Heathen*. (*Ib c.* 11.)

(d) Hoc etiam *Paracletus* (i. e. *Montanus*) frequentiſſimè commendavit, *&c. Tert. de Animâ, cap. ult.* See *Bellarmine* contradicted by the *Romaniſts* themſelves. E. G. *Roffenſ. contr. Lutherum. Art.* 18. *Polydor. Virg. Inv. Rer. lib.* 8. *c.* 1. *p.* 84. *Edit. Baſil.* 1521. *Suarez in Aquin. par* 3. *q.* 59. *art.* 6. *ſect.* 1. *p.* 1150. *Thomas ex Albiis Eaſt-Saxonum de Medio Animarum ſtatu, per totum libr. ſpeciatim Demenſ.* 9. p. 365, 370, 371.

far as from *Virgil's* Æneid, and from *Tully* in his Tale of the *Dream* of *Scipio*, and farther yet from *Plato's Gorgias*; unless he thinks that an *Heathen* is any whit fitter then an *Heretick*, to give Advantage to a point of the *Roman Faith*. Their Denial of *Mariage* to all that enter into the *Priesthood*, is dated by *themselves* but from Pope (c) *Calixtus*.

(c) *Liquet item, in orientali & occidentali Ecclesiâ, usque ad tempus prohibitionis à Calixto factæ, Sacerdotum conjugia licita fuisse.* Maximil. 2. apud Thuan. l. 36. p. 305, 306.

Their (*f*) *Transubstantiation* is from the *Lateran Council*. Their (*g*) *Half-Communion* is no older then ſince the times of *Aquinas*; unleſs they will own it from the *Manichees*, to give it the credit of more *Antiquity*. Their publick praying before the people in an *unknown Tongue*, may be fetcht indeed as far as from *Gregory* the *Great*. Their *Invocation of Saints departed* is no doubt an *aged Error*, though

(*f*) *Ante Lateranenſe Concilium Tranſubſtantiatio non fuit dogma Fidei.* Scot. in 4. Sent. Diſt. 11. q. 3.

(*g*) *Negare non poſſumus, etiam in Eccleſiâ Latinâ fuiſſe uſum utriuſq; ſpeciei, & uſque ad tempora S. Thomæ duraſſe.* Vaſq. in 3. Diſp. 216. c. 3. n. 38

though not so aged as *they* would *have* it for the gaining of *honour* to the *Invention*; because St. *Austin* does (*h*) *deny* it to have been in *his days*. And (not to be *endless* in the *beginning* of such a *limited Discourse*, as must not presume to exceed an *hour*; though in so *fruitfull* a *field* of *matter*, 'tis very *difficult not to be endlesse*;) (*i*) The *Universall Superintendency* or *Supremacy* of the *Pope* hath been a visi-

(*h*) *Suo loco & ordine homines Dei* nominantur, non *tamen à Sacerdote qui sacrificat* invocantur. Augustin. de Civitate Dei l. 22. c. 10. pag. 1155.

(*i*) *Phocas iratus Cyriaco Episcopo Constantinopolitano, adjudicavit Titulum* Oecumenici Pontifici Romano *soli*. Baronius ad A. C. 606.

ble uſurpation ever ſince *Boniface* the Third. And ſo our Adverſaries of *Rome* have more to plead for *Their Errours* then all the *reſt*, becauſe the *reſt* were but as *Muſhroms* in their ſeverall times, ſoon ſtarting up, and as ſoon cut down; whereas the Errours of *Rome* do enjoy the pretence of *Duration* too.

But touching *each* of thoſe *Errours*, (I mean the Errors of their *Practice*, as

as well as *Judgment*,) we can ſay with our *Saviour* in his preſent Correption of the *Phariſees*, (whoſe Error was *older* and more *authentick*, that is, by *Moſes* his *permiſſion* had more appearance of *Authority*, and more to be pleaded in its *excuſe*, then thoſe we find in the Church of *Rome*,) *that from the beginning it was not ſo*; and we care not *whence* they come, unleſſe they come from the *Beginning*. C 3 In-

Indeed in *matters* of *meer Indifference*, which are brought into the *Government* or *outward Discipline* of the Church, every Church has the Liberty to make her own *Constitutions*, not asking *leave* of her *Sisters*, much less her *children*; onely they must not be reputed as things *without which* there is *no Salvation*, nor be obtruded upon the People amongst the *Articles* of their *Faith*. We are to look

look upon nothing *ſo*, but as it comes to us *from the Beginning*.

And this has ever been the *Rule* (I mean the *warrantable* Rule)' whereby to *improve* or *reform* a Church. When *Eſdras* was intent on the *re-building* of the *Temple*, he ſent not to *Epheſus*, much leſſe to *Rome*; he did not imitate *Diana's* Temple, nor enquire into the *Rituals* of *Numa Pompilius*; but had recourſe for a *Temple*, to

that of *Solomon*, and for a *Ritual*, to that of *Moſes*, as having *both* been preſcribed by *God himſelf*. And yet we know the Prophet *Haggai* made the people *ſteep* their *Joy* in a *ſhowre* of *Tears*, by repreſenting how much the *Copy* had faln ſhort of the *Original*. The holy Prophets in the Old Teſtament, ſhewing the *way* to a *Reformation*, advis'd the Princes and the People *to aske after the old paths, and walk therein*,

therein, as being the onely *good way* for the *finding of rest unto their ſouls*, Jer. 6. 16. The Prophet *Iſaiah* ſought to *regulate* what was amiſſe amongſt the *Jewes*, by bidding them have recourſe *unto the Law and the Teſtimony*: *ſhould not a people ſeek unto their God? If any ſpeak not according to this word, it is becauſe there is no light in them*, Iſa. 8. 19, 20. And accordingly their *Kings*, who took a care to

reform abuses, are in this solemn style commended for it, *That they walked in the ways of their Father David*; that is, *reform'd* what was *amisse* by what had been from the *Beginning*. So St. *Paul* in the New Testament, setting *right* what was *crooked* about the *Supper of the Lord* in the *Church* of *Corinth*, laid his *line* to that *Rule* which he was sure he *had receiv'd from the Lord Himselfe*, 1 Cor. 11. 23. And thus

thus our Saviour in my Text, finding the *Phariſees* very *fond* of a *vicious practice*, which ſupported it ſelfe by an *old Tradition*, and had *ſomething* of *Moſes* to give it *countenance* in the world, (though indeed no more then a *bare permiſſion*,) could not thinke of a better way to make them *ſenſible* of their *Error*, (and *ſuch* an *Error* as was their *Sin* too,) then by ſhewing them the great and important difference be-

betwixt an *old*, and a *primitive* Cuſtome; and that however their *breach* of *Wedlock* had *been* without check from the *dayes* of *yore*, yet 'twas for *this* to be *reform'd*, that 'twas *not ſo from the beginning*.

In a moſt dutifull *Conformity* to which *example*, our *Reformers* here in *England* (of *happy memory*) having diſcover'd in every part of the *Church* of *Rome*, not onely horrible *Corruptions* in point of *Practice*, but

but hideous *Errors* in point of *Doctrine*, and that in matters of *Faith* too, (as I ſhall find an occaſion to ſhew anon;) and having found by what *degrees* the ſeveral *Errors* and *Corruptions* were *ſlily* brought into the *Church*, as well as the ſeverall *times* and *ſeaſons* wherein the *Novelties* received their *birth* and *breeding*; and preſently after taking notice, that in the *Council* of *Trent* the *Roman* Partiſans were not afraid

afraid to make [a] *New Articles of Faith*, whilst the *Sacrifice* of the *Mass*, the Doctrine of *Purgatory*, the Invocation of *Saints*, the Worship of *Images*, and the like, were *commanded* to be *embraced* under pain of *damnation*, (as it were in *contempt* of the *Apostle's denuntiation*, Gal. 1.8. by which that *practice* of those *Conspirators* made them liable to a *curse*;) and farther yet, that in the *Ca-*

(a) *Vide* Concil. Trident. *Sess.* 13. *Can.* 2, 3. *Sess.* 21. *Can.* 1, 2, 3. *Sess.* 22. *Can.* 3, 5, 6, 8, 9. *Sess.* 23. *Can.* 1, 4, 5, 6, 8, 9. *Sess.* 25. *&c. quam confer cum* Bullâ Pii Quarti. Edit. Bin. p. 444. Tom. 9.

non of the *Fourth Session* of that *Council*, the Roman Church was made to *differ* as well from her *ancient* and *purer self*, as from *all other Churches* besides her selfe, in that there were many meerly *humane* (I do not say *profane*) *Writings*, and many unwritten *Traditions* also, not onely *decreed* to be of [b] *equall Authority* with the *Scriptures*, but with the additi-

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(b) *Nec non ipsas Traditiones, tum ad fidem tum ad mores pertinentes, tanquam vel ore tenus à Christo, vel à Spiritu Sancto dictatas, pari pietatis affectu ac reverentiâ suscipit ac veneratur (hæc Sancta Synodus.)* Trident. Conc. Sess. 4. sub Paulo 3. Bin. Tom. 9. p. 354.

on of an * *Anathema* to all that ſhould not ſo *receive* them: This (I ſay) being conſider'd and layd to heart by our *Reformers*, (by our *Kings*, and our *Clergy*, and *Laiety* too, met together in their greateſt both *Eccleſiaſtical* and *Civil Councils*,) they did not *conſult* with *fleſh* and *blood*, or expect the Court of *Rome* ſhould become their *Phyſitian*, which was indeed their *great Diſeaſe*; but

* *Siquis libros ipſos integros,——pro ſacris & Canonicis non ſuſceperit, & Traditiones prædictas ſciens contempſerit,* Anathema ſit. ibid.

but having recourſe unto the *Scriptures* and *Primitive Fathers* of the *Church*, they conſulted thoſe *Oracles* how things ſtood *from the Beginning*: And onely *ſeparating* from *Them*, whom they found to have been *Separatiſts* from the *primitive Church*, they *therefore* made a *Seceſſion*, that they might not partake of the *Romane Schiſme*. And whilſt they made a *Seceſſion* for feare of *Schiſme*, (which by no other

other practice could be avoided,) they ſtudiouſly kept to the golden *mean*; neither *deſtroying* the *Body* out of *hatred* to the *Ulcers* with which 'twas ſpred, nor yet *retaining* any *Vlcer* in a paſſionate *dotage* upon the *Body*.

One *remarkable Infirmity* it is obvious to obſerve in the *Popiſh Writers*: they ever complaine we have *left* their Church; but never ſhew us that *Iota*, as to which we have left the Word

Word of God, or the *Apoſtles*, or the *yet uncorrupted* and *primitive Church*, or the Four *firſt General Councils*. We are ſo zealous for *Antiquity*, (provided it be but *antique enough*,) that we never have deſpiſed a *meer Tradition*, which we could *tracke* by ſure *footſteps* from as far as the times of the *pureſt Chriſtians*. But this is ſtill their *childiſh fallacy*, (be it ſpoken to the ſhame of their greateſt *Giants* in Diſpute, who

ſtill

ſtill *vouchſafe* to be *guilty* of it,) that they confidently ſhut up *the Church* in *Rome*, as their Seniors the *Donatiſts* once did in *Africk*; and pleaſe to call it the *Catholick* Church, not *formally*, but *cauſally*, (ſaith Cardinal *Peron*,) becauſe forſooth *that particular* doth infuſe *univerſality* into all other Churches beſides it ſelfe: The learned Cardinal *forgetting*, (which is often the *effect* of his very *good memory*,) that the *preaching*

preaching of *Christ* was to *begin at* [a] *Jerusalem*. So it was in the *Prophesie*, (*Isa.* 2. 3. *Mic.* 4. 2.) and so in the *completion*, (*Luke* 24. 47.) Nor was it *Rome*, but *Antioch*, in which the *Disciples* were *first* call'd *Christians*, (*Act.* 11. 26.) At [b] *Antioch* therefore there was a *Church*, before St. *Peter* went thence to *Rome*. Nay 'tis expresly affirm'd by

(a) Μήτης ἁπασῶν τῶν Ἐκκλησιῶν, &c. Theod. Hist. Eccles. lib. 5. cap. 9. Concil. Constantinop. apud Baronium ad A. D. 382. *suffragatur.*

(b) Τὸ χειραλαιον τῆς οἰκουμένης ἁπάσης, *apud* Chrysost. ad Populum Antiochen. Hom. 3.

(c) *Tempore, ut scimus summo Tiberii Cæsaris absque ullo impedimento—radios suos primum indulget, id est præcepta sua, Christus.* Gildas in Epist. de Excid. Brit. Sect. 6.

by [c] *Gildas*, an Author very much *revered* by the *Romanists themselves*,) that Christianity was in *Brittain* in the latter time of *Tiberius Cæsar*; some while after whose death, 'tis known that St. *Peter* remain'd in *Fewry*. So that *Rome* which pretends to be a *Mother*, can be no more at the best then a *Sister-Church*, and not the *eldest* Sister neither.

Neglecting therefore the pre-

pretended *Vniverſality* of the *Roman* (that is to ſay, of a *particular*) Church; let us compare her *Innovations* with what we find from the *Beginning*. For *this* I take to be the *fitteſt* and the moſt *profitable Vſe*, that we can make of the ſubject we have in hand.

And firſt, conſider we the *Supremacy* or *Vniverſal Paſtorſhip* of her *Popes*: which is indeed a very *old*, and ſomewhat a *proſperous Vſurpation*; an *Vſurpation*

tion which took its riſe from more then a *thouſand* years ago. But then, beſides that it was *ſold* by the Emperour [a] *Phocas*, at once an [b] *Heretick* and a *Regicide*, the Devilliſh Murderer of *Mauritius*, (who was the Εἰκὼν Βασιλικὴ, the *Royall Image* or *Type* of our late *Royall Martyr* of Sacred Memory;) I ſay, beſides that it was *ſold* by the moſt execrable *Phocas*, that is to ſay,

(a) *De Phocâ cælitus eſt dictum*, Χείρονα οὐχ' εὗρον πρὸς τὴν κακίαν τῶν κατοικούντων ἐν τῇ πόλει, &c. Cedrenus, p 334.

(b) Οἰνοβαρὴς, αἱμοχαρὴς, ἀσυμπαθὴς, θηριώδης τὴν τρόπον, καὶ αἱρετικὸς. Idem. p. 332.

say, by the *greatest Villain in the World*, except *Cromwell* and *Pontius Pilate*; and besides that it was *sold* to ambitious *Boniface* the Third, whose vile *compliance* with that *Phocas* was the *bribe* or *price* with which he *bought* it: and besides that it was done, not out of *reverence* to the *Pope*, but in [c] *displeasure* to *Cyriacus* of *Constantinople*, who (from *John* his

(c) Phocas *viatus* Cyriaco, Episcopo Constant. nopolitano *adjudicavit Titulum* Oecumenici *Pontifici Romano*. Baron. Annal. ad A. Ch. 606.

[d] his Predeceſſor) uſurpt the Title of *Univerſall* before any *Pope* had *pretended* to it: I ſay, *beſides*, or *without* all this, it is ſufficient for *us* to ſay, what our *Saviour* here ſaid to the ancient Phariſees, *That from the beginning it was not ſo.* For looking back to the *Beginning*, we find *The Wall of God's City had Twelve Foundations, and in them were the names of the Twelve Apoſtles of*

(d) Johannes *Conſtantinopolitanus ſeſe hinc efferens, ſe ubique* Oecumenicum *Patriarcham nominavit.* Idem ad A.C. 595.

of the Lamb. (Rev. 21.14.) Paul was *equal* at leaſt to Peter, when he *withſtood him to the face*, and *rebuked* him *in publick* for *his Diſſimulation*. (Gal. 2: 11, 12, 13, 14.) Nay St. *Peter himſelfe*, (as well as *James* and *John*, who were his Peers,) *although he ſeemed to be a Pillar, yet perceiving the Grace that was given to* Paul, *gave to* Barnabas *and* Paul *the right hand of Fellowſhip* (Gal. 2. 9.) And reaſon good: For St. *Peter*

was but *one* of the *many Apoſtles* of the *Jewes*; whereas St. *Paul* was much *more*, the great *Apoſtle* of the *Gentiles*, to whom the *Jewes* were no more then as a *River* to an *Ocean*. St *Peter* was commanded not to *fleece*, but to * *feed the flock*: Nor was it ever once knowne that he did *Lord* it *over God's heritage*, which himſelfe had ſo ſtrictly forbid to others, 1 *Pet.* 5. 3. Indeed a *primacy* of *Order* may very eaſily be allow-

* John 21. 15, 16, 17.

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ed to the See of *Rome*: But for any *one Bishop* to affect over his Brethren a *supremacy* of *Power* and *Jurisdiction*, is a most impudent *opposition* both to the *Letter* and the *sense* of our *Saviour's precept*, (Mark 10. 42,43,44.) *Ye know, that they who are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you: But whosoever will be great among you, shall be your Mi-*

niſter; and whoſoever of you will be the chiefeſt, ſhall be the ſervant of all.

That the *Apoſtles* were *every one* of *equall power* and *authority*, is the poſitive ſaying of [a] St. *Cyprian*, *Pari conſortio prædi-*

ti & honoris & poteſtatis. And St. *Ferome* is as expreſſe, That [b] *all Biſhops, in all places, whether at*

(a) Cyprianus *ait pari omnes inter ſe fuiſſe jure ſtate Apoſtolos; atque hoc idem fuiſſe alios quod Petrus fuit.* Tractat. 3. de Simplicitate Prælatorum, (Edit. Colon. 1544.) p. 135.

(b) *Si Autoritas quæritur, Orbis major eſt urbe: ubicunque fuerit Epiſcopus, ſive Romæ, ſive Eugubii, ſive Conſtantinopoli, ſive Rhegii, ſive Alexandriæ, ſive Tanis, ejuſdem Meriti, ejuſdem eſt & Sacerdotii. Potentia Divitiarum, & Paupertatis Humilitas vel ſublimiorem*

Rome

Rome, *or at* Engubium, *at* Conſtantinople, *or at* Rhegium, *are of the very ſame merit*, as to the *quality* of their *Office*; how much ſoever they may differ in point of *Revenue* or of *Endowments*. Nay, by the *Canons* of the *Two firſt Generall Councils*, (*Nice*, and *Conſtantinople*,) every [c] *Patriarch* and *Biſhop* is appointed to be *chiefe* in his proper *Dioceſe*; as the *Biſhop*

vel inferiorem Epiſcopum non facit. Cæterùm omnes Apoſtolorum ſucceſſores ſunt. Hieron. in Epiſt. ad Evagrium, (ex Edit. Baſil. 1565.) p. 329. ſive ex Edit. Pariſ. 1533. Tom. 2. p. 117.

(c) Τὰ ἀρχαῖα ἔθη κρατείτω τὰ ἐν Αἰγύπτῳ, κ

of Rome is the *chief* in *His*: And a strict [d] *Injunction* is laid

Λιβύη, καὶ Πενταπόλει, ὥστε τὴν ἐν Ἀλεξανδρείᾳ Ἐπίσκοπον πάντων τούτων ἔχειν τὴν ἐξουσίαν ἐπειδὴ καὶ τῷ ἐν τῇ Ῥώμῃ Ἐπισκόπῳ τοῦτο συνήθες ἐστιν. ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν καὶ ἐν τοῖς ἄλλαις ἐπαρχίαις, τὰ πρεσβεῖα σώζεσθαι τοῖς Ἐκκλησίαις. Concil. Nicæ. Can. 6. Ἐπειδὴ συνήθεια κεκράτηκε καὶ παράδοσις ἀρχαία, ὥστε τὴν ἐν Αἰλίᾳ Ἐπίσκοπον τιμᾶσθαι, ἐχέτω τὴν ἀκολουθίαν τῆς τιμῆς, τῆς μητροπόλεως σωζομένου τοῦ οἰκείου ἀξιώματος. Ibid. Can. 7. Πρεσβεῖα *quæ Antiochenæ Ecclesiæ servari his Canonibus præcipiuntur, eò pertinent, (inquit* Justellus) *ut Episcopus Antiochenus præferatur Metropolitanis omnibus in Orientali Diœcesi.* Nihil Juris *illi attributum in Cæteros Metropolitanos*, præter Honorem Ordinis, *non autem ut Metropolitani omnes Diœceseos Orientis ab eo jure singulari ordinarentur, ut* Innocentii primi *Epistola ad Alexandr. Episcopum asserere videtur*, contra mentem Synodi Nicænæ. Justell. p. 7. ex Edit. Gulielmi Voelli, A. D. 1661. (d) Τοὺς ὑπὲρ Διοίκησιν Ἐπισκόπους τοῖς ὑπηρόοις Ἐκκλησίαις μὴ ἐπιέναι μηδὲ συγχέειν τὰς Ἐκκλησίας. ἀλλὰ κατὰ τοὺς κανόνας, τὴν μὲν Ἀλεξανδρείας Ἐπίσκοπον τὰ ἐν Αἰγύπτῳ μόνον οἰκονομεῖν· τοὺς δὲ τῆς ἀνατολῆς Ἐπισκόπους τὴν ἀνατολὴν μόνην διοικεῖν, (φυλατ-

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on *all*, (the *Bishop* of *Rome* not excepted,) that they presume not to *meddle* in any *Diocese* but their *own*. And the chiefe *Primacies* of *Order* were granted to *Rome* and to *Constantinople*, not for their having been the *Sees* of such or such an *Apostle*,[c] but for being the two *Seats* of the two great *Empires*. Witness

τομένων τῶν ἐν τοῖς κανόσι τοῖς κατὰ Νικαίαν Πρεσβείων τῇ Ἀντιοχέων Ἐκκλησίᾳ) καὶ τοὺς τῆς Ἀσιανῆς Διοικήσεως Ἐπισκόπους, τὰ κατὰ τὴν Ἀσιανὴν μόνον οἰκονομεῖν, &c. Concil. Constantinop. Oecumen. 2. Can. 2. *Quid hic Canon sibi velit per* [φυλαττομένων τῶν Πρεσβείων τῇ Ἀντιοχέων Ἐκκλησίᾳ] Justellus *explicat paulò superiùs* ad Can. Conc. Nic. 6. nihil Juris *nimirum* Antiocheno attribuendum in cæteros Metropolitanos, præter Ordinem Honoris.

(c) Confer *Justinian. Novel. Constit.* 131. *cap.* 2. *cum Canone* 3. *Concilii Constant.*

ness the famous *Canon* of the *General Council at Chalcedon*, [f] decreeing to the *Bishop* of *Constantinople* an *equality of Priviledges* with the *Bishop* of *Rome*; not for any other reason, then its having the good hap to be *one* of the *two Imperial Cities*. Nay, no longer ago before *Boniface* the Third, (who was the *first Bishop* of Rome

(f) Καὶ γὰρ τῷ θρόνῳ τῆς πρεσβυτέρας Ῥώμης, διὰ τὸ βασιλεύειν τὴν πόλιν ἐκείνην, οἱ πατέρες εἰκότως ἀπέδεσαν τὰ πρεσβεῖα. Et paulò post---τὰ ἴσα πρεσβεῖα---ἀπένειμαν τῷ τῆς νέας Ῥώμης ἁγιωτάτῳ θρόνῳ, ἀλόγως κρίναντες, τὴν βασιλείᾳ καὶ συγκλήτῳ τιμηθεῖσαν πόλιν, καὶ τὰ ἴσα ἀπολαύουσαν πρεσβεῖα τῇ πρεσβυτέρᾳ βασιλίδι Ῥώμῃ, καὶ ἐν τοῖς Ἐκκλησιαστικοῖς ὡς ἐκείνην μεγαλωνύμως πράττεσθαι, &c. Concil. Chalced. Can. penult.

Rome that usurp't the Title of *Universal*,) I say, no longer before *Him* then his next *immediate* Predecessor Pope *Gregory the Great* (for I reckon *Sabinian* was by a Cypher,) the horrible *Pride* of succeeding Popes was stigmatiz'd by a *Prolepsis*; by way (not of *Prophecy* but) of *Anticipation*. For [g] *Gregory* writing to *Mauritius* the then reigning Emperour

(g) *Quis est iste qui* contra Statuta Evangelica, contra Canonum Decreta, novum *sibi usurpare* nomen *præsumit?* —Novis & profanis *vocabulis* gloriantur. ---*Absit à cordibus Christianorum* nomen illud Blasphemiæ. Greg. Mag. Epist. 32. ad Mauritium Augustum.

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(and that in very many Epiſtles,) touching the name of *Vniverſal*, which the *Biſhop* of *Conſtantinople* had vainly taken unto himſelf, calls it a *wicked* and *prophane* and *blaſphemous Title*; *a Title importing, that the*[h] *times of Antichriſt were at hand* (little thinking that Pope *Boniface* would preſently after his deceaſe uſurp the ſame; and prove the *Pope* to be *Antichriſt* by the *Confeſſi-*

(h) *Sed in hac ejus ſuperbiâ quid aliud niſi propinqua jam* Antichriſti *eſſe tempora deſignatur?* Idem ad eundem in Epiſt. 34.

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on of a Pope.) He faither disputed against the Title by an Argument leading *ad absurdum*; [i] That *if any one Bishop* were *Universal*, there would by consequence be a *failing* of the *Universal Church*, upon the *failing* of *such* a *Bishop*. An Argument, *ad homines*, not easily to be answer'd, whatsoever Infirmity

(i) *Si illud nomen in Ecclesiâ sibi quisquam arripuit, quod apud bonorum omnium judicium fuit*, Universa *ergo* Ecclesia (*quod absit*) *à statu suo corruit, quando Is qui appellatur* Universalis *cadit*. Idem ad Eund. Epist. 32. Universalis *autem nec etiam* Romanus Pontifex *appelletur*, fatente Papâ Pelagio secundo, apud Gratian. Decretal. p. 1. dist. 99. cap. 4. *Quis autem illud pro indignitate rei stupeat, quòd* rovam *quandam* indebitamque Potentiam tibi usurpando arrogas, &c? *Ita Papam alloquuntur* Episcopi Germanici apud Goldast. Tom. 1. p. 47.

mity it may labour with *in it ſelfe*. And ſuch an Argument is That, which we bring againſt the *Pope's* pretended *Headſhip*. For if the *Pope* is the *Head* of the *Catholick Church*, then the *Catholick Church* muſt be the *Body* of the *Pope*; becauſe the *Head* and the *Body* are the *Relative* and *Correlative*; and being *ſuch*, they are *convertibile in obliquo*: And then it followes unavoidably, That when there is *no*

Pope

Pope at all, (which is very often,) the *Catholick Church* hath then *no Head*; and when there are *many* Popes *at once*, (which hath been ſometimes the caſe,) then the *Catholick Church* muſt have at once *many Heads*; and when the Pope is *Heretical*, (as by the *confeſſion* of the *Papiſts* he now and then is,) the *Catholick Church* hath ſuch a *Head* as makes her deſerve

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to be *beheaded*.[k] That *Popes* have been *Hereticks* and *Heathens* too, not only by denying the *Godhead* of the *Son*, and by lifting him up *above* the other *two Persons*, but even by *sacrificing to Idols*, and a *total Apostasy* from the *Faith*, is (a thing so *clear* in the writings of *Platina* and *Onuphrius*, that 'tis) the Con-

(k) *Multi Pontifices Romani erraverunt; sicut* Marcellinus, *qui* Idolis sacrificavit; *et* Liberius Papa, *qui* Arianis consensit; *&* Anastasius secundus *propter* Hæresis Crimen *repudiatus fuit ab Ecclesiâ: & alii etiam plurimi contra Catholicam fidem tenuerunt; ut* Joannes vigesimus secundus, *qui asseruit*, quòd filius Dei sit Major Patre & Spiritu Sancto. Didacus Stella in Luc. cap. 22. vers. 31. p. 280. col. 1 Edit. Antverp. A. D. 1593. Ad Inquisitionis Hispaniæ decreta prorsus elimatus, et summâ fide repurgatus.

Confeſſion of the moſt *zealous* and *partial* Aſſerters of their *Supremacy*: I know that *Stella*, and thoſe of the *Spaniſh Inquiſition*, do at once confeſs this, and yet adhere to their Poſition, † *That* (with his Colledge of Cardinals) *the Pope cannot erre, and is the Head of the Church.* But St *Hilary* of *Poictiers* was ſo offended at *Pope Liberius* his eſpouſing the *Arian Hereſie*, that he affirm'd *the*

† *ubi ſupra, verbis immediatè ſubſequentibus.*

the true Church to have been then onely in *France*. * *Ex eo inter nos tantùm Communio Dominica continetur.* So ill ſucceſs have they met withal, who have been *Flatterers* of the *Pope* or the *Court* of *Rome*.

* Hilar. Pictav. de Synodis, p 287. & paulò poſt —— *Quidam ex vobis firmiſſimâ fidei conſtantiâ intra communionem ſe meam continentes, ſe à cæteris extra Galliæ abſtinuerunt.* Idem. ib. p. 288.

To conclude this *firſt Inſtance* in the feweſt words that I can uſe: Whoſoever ſhall read *at large* (what I have time onely to *hint*) the many *Liberties*

Liberties and *Exemptions* of the *Gallican Church*, and the publiſhed *Confeſſions* of *Popiſh writers*, for more then *a thouſand years together*, touching the *Papal Vſurpations*, and *Right of Kings*, put together by *Goldaſtus* in *three great Volumes*; he will not be able to deny, (let his preſent perſwaſion be what it will,) that the *Supremacy of the Pope* is but a *Proſperous Vſurpation*, and hath this lying againſt it, that

'twas

'twas not so from the beginning.

Secondly 'Tis true that for several Ages, the *Church* of *Rome* hath pretended to be *infallible*; as well *incapable* of *error*, as *not erroneous*. But *from the beginning it was not so.* For, (besides that *Infallibility* is *one* of God's *peculiar and incommunicable Attributes*,) where there is not *Omniscience*, there must be *Ignorance in part*; and where *Ignorance* is, there

there may be *Error*. That *Hereſie* is *Error* in point of *Faith*, and that *Novatianiſm* is *Hereſie*, all ſides agree: And 'tis agreed by the *Champions* of the *Papacy it ſelf*, (ſuch as [a] *Baronius*, [b] *Pamelius*, and [c] *Petavius*,) that *Rome* it ſelf was the *Neſt* in which *Novatianiſm* was *hatcht*; and not onely ſo, but that *there* it continued from [d] *Cornelius*

(a) Baron. Tom. 2. An 254 pag. 498, 499. & ſeq.
(b) Pamel. in Cyprian. Epiſt. 41 & 73.
(c) Petav. in Epiphan. ad Hæreſ. 59 quæ eſt Novatianorum, pag. 226.
(d) Onuph. in Notis ad Plat. in v. tâ Cornelii, pag. 29. Col. 2. Vide Euſeb. l. 6. & 7.

nelius

nelius to *Cæleſtine*, which wants not much of *two hundred years*. To paſs by the *Hereſies* of the *Donatiſts* and the *Arians*, (which ſtrangely proſper'd for a time, and ſpread themſelves over the world, the *former* over the *Weſt*, the *later* over the *Eaſt*, and as far as the Breaſt of the *Pope himſelf*;) one would have thought that the Tenet of *Infallibility upon Earth* had been ſufficiently prevented

ted by the *Hereſie* of the *Chiliaſts*, wherewith the Primitive Church her ſelf (I mean the very *Fathers* of the Primitive Church, for the two firſt Centuries after Chriſt,) was not onely *deceiv'd* by *Papias*, who was a Diſciple of St *John*, but (for ought I yet learn) without *the leaſt Contradiction* afforded to it. Nay *the whole Church of God* (in the opinion of St. *Auſtin* and *Pope*

(e) Vide Bellar. Chronol. ad A.C. 132. & Euſ. Hiſt. Eccleſ. l. 3. c 39.

(a) (a) *Non poteſt probari eum* [i.e. Auguſtinum] *exiſtimaſſe*

In-

Innocent the third,) and for *six hundred years together*, (if [a] *Maldonate* the *Jesuit* may be believ'd) thought the *Sacrament* of *Eucharist* to have been *necessary* to *Infants*, as well as to men of the *ripest age*:

hîc de Eucharistiâ non agi, cum tam multis locis aliis probet ex hoc Johannis *Testimonio*, Eucharistiam etiam Infantibus esse Necessariam; *idque non ut opinionem suam, sed ut* Fidei & Totius Ecclesiæ Dogma· *ad refellendos Pelagianos dicat*: & paulò post--- *Missam facio* Augustini & Innocentii *primi sententiam*, *quæ* sexcentos circiter annos viguit *in Ecclesiâ*, Eucharistiam etiam Infantibus necessariam. *Res jam ab Ecclesiâ*, *& Multorum seculorum usu*, & Decreto Synodi Tridentinæ *explicata est*, non solùm necessariam illis non esse, *sed ne decere quidem dari*. (Sess. 21. c. & Can 4.) Maldonat. (Excus. Mussiponti, A. C. 1596.) in Joh. 6. 53. p. 717, 718, 719.

and

and yet (as *Maldonate confeſſeth* at the very ſame time,) it was ſo *plain* and ſo *groſs* an *Error*, that notwithſtanding S^t *Auſtin* did endeavour to *confute* the *Pelagians* by it, as by a *Doctrin* of *Faith*, and of the *whole Church of God*; yet the *Council of Trent* was of a *contrary mind*, and did accordingly in a *Canon* declare *againſt* it.

3. Paſs we on to the Doctrine of *Tranſubſtantiation*,

tiation, which (if its *Age* may be measur'd by the very first *date* of its *Definition*, (may be allow'd to be as *old* as the *Lateran* * *Council*, a Council held under Pope *Innocent* the Third; since whom are somewhat more then 400 years: But *from the beginning it was not so.* For besides that our Saviour, just as soon as he had said, *This is my*

* *Cujus corpus & sanguis in Sacramento altaris sub speciebus Panis & Vini veraciter continentur*, transubstantiatis *Pane in Corpus, & Vino in Sanguinem, potestate divinâ.* Conc. Later. c. 1. *In Synaxi verò Transubstantiationem definivit Ecclesia. Diu satis erat credere, sive sub Pane consecrato, sive quocunque modo ad-esse verum Corpus Christi.* Erasm. Annot. in 1.

my *Blood*, explain'd himself in the same Breath, by calling it expresly *the fruit of the Vine*, and such as *He would drink new in the Kingdome of God*, (*Mat.* 26. 29. *Mar.* 14. 15.) there needs no more to make the Romanists even *asham'd of that Doctrine*, then the *Concession* of *Aquinas*, and *Bellarmine's Inference* thereupon. *Aquinas* so argues, as to imply it is *Impossible*, and

Cor. 7. *Saltem ab annis* 500 *dogma Transubstantiationis sub Anathemate stabilitum, ut ait ipse* Bellarminus de Eucharist. l. 3. c. 21. *Cujus etiam confessionem videre est*, l. 3. c. 23.

a *Corpus Christi non est eo modo in hoc Sa-*

imports a *Contradiction*, for *one body* to be *locally* in *more* places then *one*, and in *all at once*. But [b] *Bellarmine* (at this) is so *angry*, that in a kind of *Revenge* upon *Aquinas*, (though held to be *the Angelical Doctor*,) he needs will *infer* 'tis *as Impossible*, and equally implies a *Contradiction*, for any *one* body

cramento sicut Corpus in loco, quod suis Dimensionibus loco commensuratur; sed quodam speciali modo, qui est proprius huic Sacramento. Unde dicimus, quòd Corpus Christi est in diversis altaribus, non sicut in diversis locis, sed sicut in Sacramento. Nullo enim modo Corpus Christi est in hoc Sacramento localiter, quia si esset, divideretur à seipso. Aquin. Oper. Tom. 12. Sum. part. 3. q. 75. art. 1. ad 3. p. 232. col. 2. et q. 76. art. 3 et 5. ex. Edit. Antwerp. 1612.

(b) *Si non posset esse unum Corpus localiter in duobus locis, quia divideretur à seipso,*

body at *once* to be so much as *Sacramentally* in *more* Places then *one*. And therefore it cannot now be wonder'd concerning *Tranſubſtantiation*, if ſo long ago as in the time of Pope *Nicolas* the Second, either the *Novelty* was not *forg'd* and *hammer'd out* into the *ſhape* in which we find it, or not at all underſtood by the *Pope Himſelf*. For *one* of the *two* is very clear by

profectò nec eſſe poſſet Sacramentaliter eâdem ratione. Bellar. de Euchariſtiâ, lib. 3. cap. 3. p. 511. Tom. 3. Controverſ. ex Edit. Pariſ. A. C. 1620.

the famous [c] *Submission* of *Berengarius*, wherewith he satisfied the [d] *Synod* then held at *Rome*, (and in which were 113. Bishops,) though not at all unto a *Trans*, but rather a *Consubstantiation*. Which divers [e] *Romanists* them-

(c) *Coactus est Berengarius publicè profiteri*, Panem & Vinum, *quæ in altari* ponuntur, *post consecrationem non solùm* Sacramentum, *sed etiam* verum Corpus & Sanguinem *Domini nostri* Jesu Christi *esse: & sensualiter non solum Sacramento, sed in veritate manibus sacerdotum tractari, frangi, & fidelium dentibus atteri. Confer* Floriacens. Histor. fragmenta à P. Pichæo edit. inter Franc. Script. (*Excus. Francof. A.C.* 159[6].) p. 86. *cum* Lanfranc. lib. cont. Berengar & Guitmund. de Sacram. l. 1. & Alger. de Sacram. l. 1. c. 19. (d) Sigon. de Regno Ital. l. 9. A. 1059. (e) *Nisi sanè intelligas verba* Berengarii, *in majorem incides* Hæresin, quàm ipse habuit: *& ideo omnia referas ad species ipsas, nam de Christi Corpore partes non facimus* Johan. Semeca *Glossator in* Gratian. de Consecrat. D. 2. cap. Ego Berengarius.

selves

ſelves have not been able not to Cenſure, though it was *pen'd* by [f] a *Cardinal*, and *approved* of by a *Council*, and very glibly *ſwallow'd down* by the *Pope himſelf*.

(f) *A Cardinale, ſcil.* Humberberto Sylvæ Candidæ Epiſcopo. Guitmundus ubi ſupra.

4. 'Tis very true that their withholding the *Cup of bleſſing* in the *Lord's Supper* from the *ſecular* part of their *Communicants*, hath been in practice little leſs then 400 years. But *from the beginning it was not ſo.*

For

For in our Saviour's *Institution* we find it intended for [g] *every Guest.* Πίετε πάντες is the word, *Drink ye all of this Cup.* (Mat. 26. 27.) And S. *Paul* to the *Corinthians* (consisting most of *Lay-men*) speaks as well of their *drinking* the mystical *blood*, as of their *eating* the *Body* of Christ. (1 *Cor.* 11: 26, 27, 28, 29.) Nay 'tis *confest* by learned

[g] Concil. Constant. Can. 13. p. 883. *In Ecclesiâ Latinâ* 1000. *amplius annis tenuit, ut tam Populo quam Clero in celebratione Missarum post mysteriorum consecrationem seorsum Corpus & seorsum Sanguis Domini præberetur.* Cassan. Consult. 22. Vasq. cap. 3. Disp. 216. c. 3. n. 38. *Secundum antiquam Ecclesiæ consuetudinem, omnes sicut communicabant Corpori, ita communicabant & Sanguini, quod etiam adhuc in quibusdam Ecclesiis servatur.* Aquinas in Comment. in Joh. 6.

ned *Vaſquez* (as well as by *Caſſander*, and *Aquinas* Himſelfe, to be a Truth *undeniable*, That the *giving of both Elements* in the *Roman Church it ſelfe*, untill the time of *Aquinas* did ſtill continue to be in uſe.

5. The Church of *Rome* for ſeverall Ages hath reſtrain'd the holy Scriptures from the peruſal of the People. *But from the beginning it was not ſo.* For *Hebrew* to the *Jews* was the

Mother-Tongue, and in *that* 'twas read weekly before the People. It pleased God the *New Testament* should be first written in *Greek*, because a Tongue the *most known* to the *Eastern world*. And to the end that this *Candle* might not be *hid under a Bushel*, it was translated by Saint *Jerome* into the †*Dalmatick* Tongue by Bishop *Vulphilas* into the **Gothick*, by St. *Chrysostom* into [a] *Ar-*

† Sixt. Senens. Bibliothec. l. 4. *Ipse* Hieron. in Epist. ad Sophron. Tom. 3.

* Socrat. Hist. Eccles. lib. 4. c. 17. Niceph. Hist. Eccles. lib. 11. c. 48. Bonav. Vulcan. in Præfat. de Liturg. & Linguâ Getarum.

[a] *Armenian*, by *Athelstan* into *Saxon*, by [b] *Methodius* into *Sclavonian*, by *Jacobus de Voragine* into [c] *Italian*, by *Bede* and *Wiclef* into [d] *English*. And not to speake of the *Syriack*, *Æthiopick*, *Arabick*, *Persian*, and *Chaldee Versions*, (which were all for the use of the *common people* of those Coũtries,) the *Vul-

[a] Roccha in Bibliothecâ Vatican. p. 155. 157.

[b] Aventin. Annal. lib. 4.

[c] Sixt. Senens. Bibl. l. 4.

[d] *Vide Authores citat. apud* Brerew. Inquis. 26. p. 192.

* *confer* Blond. Ital. Illustrata, in Marchia Trivisana, & Tinto de la Nobiltà di Verona, lib. 2. cap. 2. *cum Hieronymi Temporibus apud* Bellar. de Script. Eccles. p. 104.

gar

gar *Latine* was *then* the *Vulgar Language* of the *Italians*, when the *Old* and *New Teſtament* were turned into it.

6. The *publique prayers* of the *Romaniſts* have been a very long time in an *unknown Tongue*, (I mean *unknown* to the *common people*,) even as long as from the times of Pope *Gregory* the Great. *But from the beginning it was not ſo.* For 'tis as ſcandalouſly oppoſite to the *plain ſenſe of Scripture*,

Scripture, as if it were done in a meer *despight* to the 14th *Chapter* of the *first Epistle* to the *Corinthians*, especially from the 13. to the 17. *vers.* Not to speake of what is said by the * Primitive Writers: † *Aquinas* and *Lyra* do both confess upon the place, that the *common Service* of the Church in the Primitive times, was in the *common language*

* Οἱ μὲν Ἕλληνες Ἑλληνικοῖς οἱ δὲ Ῥωμαῖοι Ῥωμαϊκοῖς, καὶ οὕτως ἕκαστος μετὰ τὸ ἑαυτοῦ διάλεκτον εὔχεται τῷ Θεῷ. Origen. contra Celsum (*ex Edit. Hæschelii, Augustæ Vindelicorum*, 1605.) lib. 8. p. 414.

† *Cum* Aquinate & Lyrâ *confer* Cajetanum in 1 Cor. 14. sententiæ nostræ suffragantem.

language too. And as the Christians of [a] *Dalmatia*, [b] *Habassia*, [c] *Armenia*, [d] *Muscovia*, [e] *Sclavonia*, [d] *Russia*, and all the Reformed parts of Christendom, have the Service of God in their vulgar Tongues, so hath it been in divers Places by [f] *Approbation* first had from the *Pope himself*.

7. Ano-

a Angelus Roccha in Bibl. Vatic. p. 157.
b Biblioth. Vet. Patrum, Tom 5. p. 55.
c Bellonius in Observ. l. 3. c. 12. & Vitriacus in Hist. Orient. cap. 79. Brocardus *non nullibi in suâ Descriptione Terræ Sanctæ.*
d d Possev. nus de Reb. Mosc. p. 4. And. Thevetus Cos. l. 19. c. 12. e Bapt. Palat. de rat. Scrib. Ang. Roccha Biblioth. Vatic. p. 162.
f Aventin. Annal. l. 4. Æneas Sylvius in Hist. Bohem. cap. 13. Concil. Bin. Tom. 3. p. 990 *Vide etiam* Decret. l. 1. Tit. 31. cap. 14. *et quicquid Authorum videre est in Brevew. Inqu.* 26.

7. Another Instance may be given in their *Probibiting of Marriage to men in Orders*, which is deriv'd by *some* from the *third* [a]*Century* after *Christ*; by [b]*others* from the *eighth*; and in the rigour that now it is, from *Pope Gregory* the Seventh. *But from the beginning it was not so.* For *Priests* were permited to have *wives*, both in the *Old* and *New Testament*; (as *Maximilian* [c] the Second did

a *Nempe à Papâ Calixto, qui floruit A.D. 220. Consule* Thuanum, in l. 36. p. 305.

b *Bishop* Hall, 3. *Epist.* 2. Decad.

c *ubi supra apud* Thuanum, pag. 305. & 306.

did rightly urge against the *Pope*:) And the *blessed Apostles* (many of them) were *married men*: for so I gather from [d] *Eusebius* out of *Clemens Alexandrinus*: and from the [e] *Letter* of *Maximilian*, who did not want the Advice of the *learnedst* persons in all his Empire; and from 1 *Cor.* 9.5. where St *Paul* asserts his liberty to carry a *Wife* along with him, as well as *Cephas*. And 'tis the Doctrine of *that Apostle*, that

d Euseb. *l.* 3 *c.*13.

e *Constat Apostolos ipsos, paucis exceptis, conjuges habuisse. ubi supra apud* Thuanum.

a

a *Bishop* may be an *Husband*, although he may not be the Husband of more then *one Wife*. (1 *Tim.* 3. 2. *Tit.* 1. 6.) Besides, the *Marriage* of the *Clergy* was asserted by [f] *Paphnutius* in the *Council at Nice*; and even by one of *those* [g] *Canons*

f *Ibid. apud Thuanum.*

g Ἐπίσκοπος, ἢ Πρεσβύτερος, ἢ Διάκονος, τὴν ἑαυτοῦ γυναῖκα μὴ ἐκβαλλέτω· ἐὰν δὲ ἐκβαλῇ, ἀφοριζέσθω, Canon. Apostol. 5. Μέμνηται ὁ κανὼν καὶ Ἐπισκόπων ἐχόντων γυναῖκας, ὅτι τότε ἀκώλυτον εἶχον καὶ οἱ Ἐπίσκοποι τὴν πρὸς τὰς γυναῖκας νόμιμον συζυγίαν. Zonaras in Can. Apost. 5. p. 4. Edit. Pari. 1618. h Irenæus, l. 1. c. 22. i Εὐφήμως δὲ ἐγκρατείας ἀσεβοῦσιν, εἴς τε τὴν κτίσιν, καὶ τὴν Δημιουργὸν, διδάσκοντες μὴ δεῖν παραδέχεσθαι γάμον καὶ παιδοποιΐαν, μηδὲ ἀντεισάγειν τῷ κόσμῳ δυστυχήσοντας ἑτέρους, μηδὲ ἐπιχορηγεῖν τῷ θανάτῳ τροφήν. Clem. Alex. Strom. l. 3.

which

which the *Roma-nists themselves* do still avow for *Apostolical*. And the *forbidding men to marry* (with *Saturninus*, and the Gnosticks,) is worthily call'd by God's Apostle, *The Doctrine of Devils*. (1 Tim. 4. 1. 3.)

8. I shall conclude with that Instance to which our Saviour in my Text does more peculiarly allude; I mean the *Liberty of Divorce* betwixt Man and Wife, for many *more Causes* then the

the Cause of *Fornication*. For so I find it is [k] *decreed* by the *Church of Rome*, with an *Anathema* to all that shall contradict it. *But from the Beginning it was not so.* For 'tis as opposite to the *will* of our Blessed Saviour revealed to us *without a Parable*, (in the next verse after my Text) as if they meant nothing more, then the opening of a *way* to *rebel against*

[k] *Si quis dixerit Ecclesiam errare, cùm ob multas Causas separationem inter conjuges quoad totum, seu quoad* cohabitationem, *ad certum incertumve tempus, fieri posse decernit, Anathema sit.* Concil. Trident. Sess. 24. Can. 8. p. 411. Edit. Bin. Tom. 9. Paris.

gainſt him. For beſides that in the *Canon* of the *Council* at *Trent*, a Divorce *quoad* Totum / Totum *ob multas Cauſas* was *decreed* to be *juſt* in the *Church of Rome*, although our Lord had twice confin'd it to the *Sole Cauſe* of *Fornication*, (*Matth.* 5. 32. & 19. 9.) And beſides that the word *Totum* was conſtantly reteinedin [1] four *Editions*, (particularly in *That*, which had

[1] *Scil.* (*præter Edit. jam nominatam*) *Edit.* Col. Agrip. Tom. 4. part 2. p. 332. *Sum. Concil. Edit. Franc. Longii à Coriolano*, Antverp. A. C. 1623. p. 1024. *Item Concil. General.* Pauli Quinti Auctorit. Edit. Romæ, A. C. 1628. Tom. 4. p. 273.

had the *Care* and *Command* of Pope *Paul* the Fifth,) Let it be granted that the *Council* did mean no more, then a meer *Sequestration* from *Bed* and *Board*, to endure for a *certain* or *uncertain time*; and not an *absolute Dissolution* of the *Conjugal Knot*; yet in the Judgment of *Chemnitius*, yea and of *Maldonat* Himself, (who was as *learned* a *Jesuite* as that Society ever had,) it would be opposite (*even so*) to the

the Law of Christ. For he[m] who putteth away his Wife for any Cause whatsoever, besides the Cause of Fornication, commits Adultery (saith the Jesuit) even for this very reason, because he makes Her commit it, whom he unduly putteth away.[n] Nay,

m *Si ob aliam Causam quàm ob Fornicationem dimiserit, quamvis aliam non duxerit, mœchatur; quia uxorem suam mœchari facit.* Maldonat. (excus. Mogunt. A. D. 1624.) in Matth. 19. 9. p. 392.

n *Atqui in Pontificiâ illâ Separatione* (nempe à Toro & Mensâ, ad certum incertumve tempus,) *Vinculum Conjugii multis & variis modis salvitur & disrumpitur. Nam ad Vinculum Matrimonii pertinent hæ sententiæ.*

Et adhærebit Uxori suæ. Faciamus ei adjutorium quod sit coram ipso. Mulier non habet potestatem sui Corporis, sed vir. Iterum convenite, ne tentet vos Satan propter Incontinentiam vestram. Non sunt Duo, sed una Caro. Et *ipsum Matrimonium definitur* Individuâ vitæ consuetudine. *Hæc vero vincula Conjugii in Pontificiâ se-*

Chemnitius

Chemnitius saith *further*; That the *Papal Separation from Bead and Board, is many wayes a Dissolution of the Conjugal Tye.* Nor does he content himself to *say*, or *affirm* it only, but by a *Confluence of Scriptures* does *make* it *good*, That against the Command of our blessed Saviour (in the verse but one before my Text,) *That which God hath joyned*

ration, quoad Torum et Cohabitationem, solvuntur et dirumpuntur. Homines igitur, contra Decretum Divinitatis, separant, quod Deus conjunxit. Chemnit. in Exam. Concil. Trident. (*Excus. Genev. A. D.* 1634.) p. 437.

ned together, the men of Rome do put asunder.

By *these* and many more *Corruptions* in point of *Practice* and *Doctrine* too, which were no more then *Deviations* from what had been from the *Beginning*, and which the learned'st Sons of the Church of *Rome* have been forced to *confess* in their *publick writings*; the *awakened* part of the Christian world were *compell'd* to look for a *Reformation*. That there was

was in the *See of* Rome the most *abominable Practice* to be imagin'd, we have the liberal [o] *Confession* of zealous *Stapleton himself*; and of those that have *published* their [p] *Penitentials*. We have the published Complaints of *Armachanus*, and *Grostead*, and *Nicolas de Clemangis*, *John of Hus*, and *Jerome of Prague*, Chancellor *Gerson*, and *Erasmus*,

o *Vix ullum peccatum cogitari potest*, (*solâ Hæresi exceptâ*) *quo illa sedes turpiter maculata non fuerit*, *maximè ab Ann*: 800. Staplet. Oper. Tom. 1. Cont. 1. q. 5. art. 3. pag. 597. excus. Par. 1620.

p *Consule* Canonas Pœnitentiales Romanos, Bedæ, Rabani Mauri, &c. *cum notis* Antonii Augustini, Archiepiscopi Tarraconensis, Excus. Venetiis, 1584.

Erasmus, and the *Archbishop of Spalato*. *Ludovicus Vives*, and *Cassander*, who are knowne to have died in the same *Communion*, did yet *impartially complain* of some *Corruptions*. [q] *Vives* of their *Feasts* at the *Oratories of Martyrs*, as being too much of kin unto the *Gentiles Parentalia*, which in the judgment of [r] *Tertullian* made up a *species* of *Idolatry*. And *Cassander*

q Ludov. Vives in St. Augustin. de Civit. Dei, l. 8. c. 27.

r *Parentatio Mortuis species est Idololatriæ, quoniam & Idololatria Parentationis est species.* Tertul. de Spectac. cap. 12.

ſander [f] confeſſes plainly, that the Peoples *Adoration* paid to *Images* and *Statues*, was equal to the *worſt* of the ancient *Heathen*. [t] So the *buying* and *ſelling* of Papal *Indulgences* and *Pardons* ('tis a little thing to ſay of *Preferments* too) was both *confeſt* and *inveigh'd againſt* by *Popiſh* Biſhops in *Thuanus*.

[f] — *Ita ut ad* Summam adorationem, *quæ vel* à Paganis *ſuis ſimulacris exhiberi conſuevit, & ad* extremam vanitatem *quam* Ethnici *in ſuis ſimulacris exornandis admiſerunt*, nil à noſtris *reliqui factum eſſe videatur.* Geo. Caſſander in Conſult. de Imag. & Simulacris mihi pag. 175, 176.

[t] Thuan. l. 25. pag. 760, &c.

Now if with all their

Corruptions in point of *Practice*, which *alone* cannot justifie a People's *Separation* from any *Church*, (though the *Cathari* and the *Donatists* were heretofore of that opinion,) we compare their *Corruptions* of *Doctrine* too, and that in matter of *Faith*, (as hath been shewed,) Corruptions *intrenching on Fundamentals*; it will appear that That *door* which was *open'd* by *us* in our *first Reformers*, was not at all

to

to *introduce*, but to *let out* * Schism. For the *Schism* must needes be *Theirs* who *give* the *Cause* of the Separation, not *Theirs* who do but *separate* when *Cause* is *given*. Else S. *Paul* had been to blame, in that he said to his *Corinthians*, *Come ye out from among them, and be ye separate.* (2 Cor. 6. 17.) The *actuall*

* *De Hildebrando in hæc verba sententiam ferunt Episcopi Germanici qui* Concilio Wormatiensi *interfuerunt. Dum* profanis *studes* Novitatibus, *dum magis amplo quàm bono nomine delectaris, dum inaudita Elatione distenderis, velut quidam* Signifer Schismatis, *omnia membra Ecclesiæ superbâ crudelitate & crudeli superbiâ laceraſti: flammasque Discordiæ quas in Romana Ecclesia diris factionibus excitaſti, per omnes Ecclesias Italiæ, Galliæ, & Hispaniæ, furiali dementia sparsisti.— Per gloriosa tua Decreta (quod sine lachrymis dici non potest) Christi ferè nomen periit.* Imperiali Statut. à Goldasto edit. Tom. 1. p. 47.

Departure indeed was *Ours*, but *Theirs* the *cauſal*; (as our immortal Arch-Biſhop does fitly word it:) we *left* them indeed when they *thruſt* us *out*; (as they cannot but *go* whom the Devil *drives*;) But in propriety of ſpeech, we left their *Errors*, rather then *Them*. Or if a *Seceſſion* was made from *them*, 'twas in the very ſame meaſure that *they* had made one from *Chriſt*. (Whereas *they*, by their *Hoſtilities*

Hoſtilities and their *Excommunications*, departed properly from *us*, not from any *Errors* detected *in us*. And the *wo* is to *them by whom the offence cometh*, (*Matth.* 18. 7.) not to *them* to whom 'tis *given*. If when *England* was in a *Flame* by *Fire* ſent out of *Italy*, we did not abſtein from the *quenching* of it, until *water* might be drawne from the *River Tiber*; it was becauſe our owne

Ocean, could not only do it *ſooner*, but *better* too, that is to ſay (without a Figure.)

It did appear by the *Conceſſion* of the *moſt learned Popiſh VVriters*, that particular Nations had ſtill a power to purge themſelves from their *corruptions*, as well in the *church*, as in the *State*, without leave had from the *See* of *Rome*; and 'twas commonly put in practice above

bove a *thousand* years since. † It did appeare that the *Kings of England* (at least as much as those of *Sicily*,) were ever held to be Αὐτοκράτορες, and that by the *Romanists themselves*; until by gaining from *Henry* the First, the *Investiture* of *Bishops*; from *Henry* the Second, an *Exemption* of the *Clergy*

† Ex eo quo Willielmus Normanniæ Comes Terram illam debellando sibi subegit, Nemo in eâ Episcopus vel Abbas ante Anselmum factus est, qui non primo fuerit Homo Regis, ac de manu illius Episcopatûs vel Abbatiæ Investituram per dationem Virgæ Pastoralis susceperit, &c. Eadmerus Monach. Cant. in Præf. ad Hist. Nov. pag. 2. Sed nec ex eo solùm tempore mos hic obtinuit; Nam ante Normannorum etiam adventum hic usitatissimus, ut majorum Gentium Antistites sacri, Episcopi nimirum & Cœnobiarchæ (qui saltem in Clientelâ Regiâ) à Sacris Eccles-

arum Corporibus electi, quin sæpius etiam, spretis omninò Corporum Sacrorum suffragiis, in Aulâ designati, Annuli & Baculi Pastoralis, sive Pedi traditione, in Dignitatis Possessionem à Regibus nostris, jure avito nixis, mitterentur. Joh. Selden. in suis ad Eadmer. Notis et Spicilegio, p. 142. *Hujus rei exemplum videre est apud* G. Malmesburiensem de Gestis Regum, lib 2. cap. 8. *Quin et illud aliquando videtur dignius quod hoc in loco notetur. Pontifici* Hildebrando *Fidelitatis Juramentum, à* Guilielmo Normanno, *exigenti, Guilielmum Regem respondisse* — Fidelitatem facere non volo, quia nec ego promisi, nec Antecessores meos Antecessoribus tuis id feciſſe comperio. Baron. Ad An. 1076. Guilielmus Rufus *professus est*, Quod nullus Archiepiscopus aut Episcopus Regni sui, Curiæ Romanæ vel Papæ subesset. Matth. Pariſ. Hiſt. An. 1094. *Videsis etiam Imperatores, et Reges Galliarum, jura sua asserentes, apud* Othonem Frisingensem, Sigibertum, *eosque maximè Historicos qui Res Henrici Quarti Imperatoris, et ejusdem nominis Primi Regis Anglorum conscripsêre. Inprimis verò* Sigonium de Reg. Ital. l. 4, 9, 10, et 11. Baron. Tom. 11. A. C. 1077. Cherubinum de Narsia in Bullarii Tom. 1. p. 16, et 17. Bin. Concil. Tom. 3. part. 2. in Urbano, Calixto, et Paschali Secundis. Renatum Choppinum de Domanio Franciæ, l. 2. tit. 1. sect. 6, & c. Et de Sacra Politiâ, l. 1. tit. 7. Sect.

from *Secular Courts*, and from easie *King John*, an unworthy

Sub-

Submissiõ to *forreign Power*; the Popes became strong enough to *call their strength the Law of Justice*. And yet their *Incroachments* were still *oppos'd*, by the most *pious* and the most *learned* in every Age. Concerning which it were easie to give a satisfactory account, if it were comely for a *Sermon* to exceed the limits of an *hour*. In a word, it did appear from the

22, et 23. *ad hæc*, Theodor. Balsamon. Patriarch. Antioch. in Concil. Chalced. Can. 4. Joh. Naucler. Chronograph. Gener. 39. et H. Mutium Chron. German. 18.

the *Code* and *Novels* of [a] *Justinian*, from the ἑνωτικὸν set out by the *Emperour* [b] *Zeno*, from the *practice* of [c] *Charles* the Great, (which may be judged by the *Capitulars* sent abroad in *his Name*,) from the *designs* and *endeavours* of two late Emperors, *Ferdinand* the First, and *Maximilian* the Second, from all

a Θεσπίζομεν κατὰ τοὺς τῶν Ἐκκλησ. &c Justin. Novel. Const. 131. cap. 2. *Vide etiam* de mandatis Principum, Tit. 4. Novel. 17. c. 7. & 11.

(b) Evagr. l. 3. c. 14. in Mag. Biblioth. Vet. Patr. Tom. 6. Part. 2. p. 655.

(c) Sigon. de Reg. Ital. li. 4 ad A.C. 801. & Eginhard. in vit. Car. Mag. & Baron. Annal. Tom 9. ad A.C. 801 p. 542. ad 545. & Tom. 10. ad A.C. 845 p. 34. Excus. Colon. Agrip. 1609.

all the *commended Kings* of *Judah*, from the *most pious* Christian Emperours as far as from *Constantine* the Great, and from many *Kings* of *England* in [d] *Popish times* too; that the worke of *Reformation* belong'd especially to *them* in their *several Kingdoms*. And *this* is *certain*; that neither

[d] *Edward the Confessor, William* 1. *H.* 1. H 3. *Edw.* 1. *Edw.* 2. *Edw.* 3. *Rich.* 2. *Hen.* 4. H. 5. H. 6. *Edw.* 4. *Rich.* 3. *Hen* 7. H. 8. *for all which at large, See* Coke's Reports, par. 5. fol 1. Caudrey's Case or De Jure Regis Ecclesiastico.

Ὁ βασιλεὺς ἐπ' ἀδείας ἔχει ἐπισκοπὴν εἰς μητρόπολιν ἄγειν καὶ ἀποξενοῦν ἐκ τῶν οἰκείων μετροπόλεων, ὡσαύτως ἐνορίας Αρχιερέων διαιρεῖν, καὶ ἐκ νέου ἐπισκόπους καὶ μητροπολίτας καθιστᾶν. Balsam. in Conc. Carth. Can. 16.

Prescrip-

Prescription on the *Pope's* side, nor *Discontinuance* on the *Kings*, could *add* a *Right* unto the *one*, or any way *lessen* it in the *other*. For it implies a *contradiction*, that what is *wrong* should grow *right*, by being *prosperous* for a *longer* or *shorter* season.

Had the *Pope* been contented with his * *Primacy* of *Order*, and not ambitiously affected a *Supremacy* of *Power*, and over *all other Churches* besides

* Τὸν μὲν τοι Κωνσταντινουπόλεως Ἐπίσκοπον ἔχειν τὰ πρεσβεῖα τῆς τιμῆς μετὰ τὴν Ῥώμης Ἐπίσκοπον, διὰ τὸ εἶναι αὐτὴν νέαν Ῥώμην. Concil. Con-

sides his *own*; we never had *cast off* a *Yoke*, which had never been *put* upon our *Necks*: And so 'tis plain that the *Vsurper* did make the *Schisme*. If *Sacrilege* any where, or *Rebellion*, did help reform *Superstition*; *That* was the Fault of the *Reformers*, not at all of the *Reformation*; nor of *all* Reformers neither For the *most* that was done by *some*, *was* to *write* after the

stantinop. Oecum. 2. Can. 3. Ῥώμης Πάππαν πρῶτον εἶναι πάντων τῶν ἱερέων, ἀρχιεπίσκοπον, Κωνσταντινουπόλεως τῆς νέας Ῥώμης δευτέραν τάξιν ἐπέχειν θεσπίζομεν. Justinian. Imp. Novel. Const. 131. c. 2.

Copy

Copy which had been *set* them in my Text, by the Bleſſed *Reformer* of all the World; which was *ſo* to *reform*, as not to *innovate*, and to accommodate their Religion to what they found *in the Beginning*.

Nay, if I may ſpeak an *Important Truth*, (which being unpaſſionately conſider'd, and univerſally laid to heart, might poſſibly tend to the Peace of Chriſtendom;) ſeeing it was not ſo much the *Church* as the

the *Court* of *Rome*, which proudly *trod* upon *Crowns* and *Scepters*, and made *Decrees* with a * *non obſtante* to *Apoſtolical Conſtitutions*, or *whatſoever* had been enacted *by any Authority whatſoever*,

* *Apoſtolicâ Poteſtate declaramus et definimus, et ob omnibus, judicari debere mandamus atque ſtatuimus*, decernentes irritum *et inane, ſi quid ſecus* à quoquam quacunque Dignitate, Auctoritate, *et* Poteſtate *prædito contigerit judicari*, Non obſtantibus Conſtitutionibus *et* Ordinationibus Apoſtolicis, *Aliiſque in contrarium facientibus* Quibuſcunque. *Vide* Bullam Pii quarti, Concil. Bin. Edit. Pariſ. Tom. 9. p. 444. *Licet* Chriſtus *poſt Cœnam* inſtituerit, *et ſuis Diſcipulis* adminiſtraverit *ſub utraque ſpecie* Panis *et* Vini *hoc venerabile Sacramentum, tamen* hoc non obſtante, *&c. Licet in Primitivâ Eccleſiâ hujuſmodi Sacramentum reciperetur à Fidelibus ſub utráque ſpecie; poſtea à conſicientibus ſub utráque, et à laicis tantummodo ſub ſpecie Panis ſuſcipiatur.* Concil. Conſtant. Bin. Tom. 3. Part. 2. Seſs. 13. p. 880. excuſ. Colon. Agrippinæ, 1618.

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(the *Commandments of Christ* being *not excepted*;) we originally departed with higher Degrees of Indignation, from the Insolent *Court*, then *Church* of *Rome*. Nor *protested* we so *much* against the *Church*, (though against the *Church too*,) as against the cruel *Edict* first made at † *Worms*, and after cruelly *re-enforced* at *Spire* and *Ratisbone*, for the *confirming* of those 1 *Corruptions*

† *Ibi* (i. e. Spiræ, *ubi erat Conventus ordinum Imperii*,) *Decretum factum est, ut Edictum* Wormatiense *observaretur contra Novatores, ut omnia in integrum re-*

ruptions frō which the 2 *Church* was to be *cleans'd*. To the 1 *former* we declar'd a *Vatinian Hatred*; but to the 2 *latter* of the two, we have the Charity to wish for a *Reconcilement*. That we who differ upon the *way* in which we are *walking* towards *Jerusalem*, may so look back on *the beginning* from whence at first we *set out*, (and

stituantur. Contra hoc *Edictum solennis fuit* Protestatio, *April*: 16. *A. D.* 1529. *& hinc ortum pervulgatum illud nomen* Protestantium. Sethus Calvis. in Chron. ad A. C. 1529.

Lutherus impulit Johannem Saxoniæ Secretvirum, aliosque Principes Germanicos, protestari contra Decreta Ratisbonæ & Spiræ de Religione facta. unde Nomen Protestantium *crevit*. Cluverius ad *A. C.* 1529. p. 705.

(and from which our *Accusers* have foulely *swerv'd*,) as to *agree* in our *Arrival* at the same *Journey's end.*

But God forbid that our *Love* to *the Peace without*, should ever tempt us to a loss of *the Peace within us*: God forbid we should *return with the Dog to his vomit*, *or with the Sow* in the Hebrew Proverb which is cited by St. *Peter* in his *Epistle*,) *to her wallowing in the mire.* When I wish for

a

a *Reconcilement*, I do not mean by *our Compliance* with any the *least* of *their Defilements*, but by *their Harmony* with *us* in our being *Clean*.

On this *Condition and Supposal; Our *Church* is open to *receive* the bitterest *Enemies* of our Church. Our *Armes* are open to *embrace* them, with *Love* and *Honour*. Our *Hearts* and *Soules* are *wide open*

* *Ab Ecclesiâ Romanâ non alio discessimus animo, quàm ut, si correctâ ad Priorem Ecclesiæ formam redeat, nos quoque ad Illam revertamur, & Communionem cum Illâ in suis porrò Cœtibus habeamus.* Apud Grot: Discuss. p. 14. *& apud ipsum* Zanch. in Confess. Art. 19. p. 157.

open in fervent *Prayers* and *Supplications* to the *God of Purity* and of *Peace*, that (in his own good time) he will *bind up* the *Breaches*, and *wipe off* the *ſtains*, and *raiſe up* the lapſed Reputation, of his *divided*, *defiled*, *diſgraced* Spouſe; And all for the *Glory*, as well as *Merits*, of the ever-bleſſed *Bridegroome* of all our *Soules*,

To *whom*, with the *Father*, in the Unity of the *Spirit*, be aſcribed by *us*, and by

all

all the World.
Bleßing, and *Glory*, and *Honour*, and *Power*, and *Wisdom*, and *Thanksgiving*, from this time forwards for evermore.

FINIS.

14/3/39 12 cr o/t